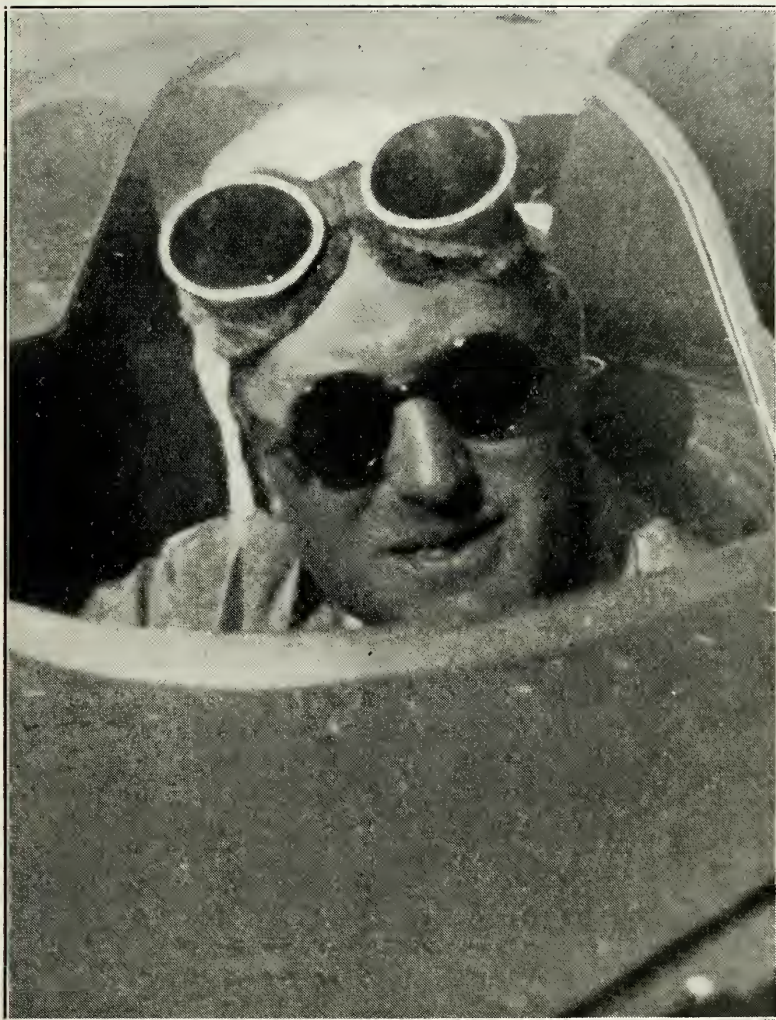


Millennial Star



Deseret News Photo

Captain G. E. T. Eyston in the Thunderbolt

He is the world's new speed king.

(See pages 769 and 773)

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Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.—Alma 42: 9

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THIS WEEK'S COVER—

In the cockpit of his monster racing car, *Thunderbolt*, Captain G. E. T. Eyston, new holder of the world's land speed record, is pictured on this week's cover of the *Star*. Captain Eyston set his new record of 311.42 miles per hour on the Bonneville Salt Flats in Utah, breaking by more than ten miles per hour the old record previously established on the Salt Flats by Sir Malcolm Campbell in 1935.

To Captain Eyston the *Star* extends its heartiest congratulations for his daring achievement and wishes him success in any future record attempts.

THE GOSPEL APPLIED TO LIFE

By ELDER DON B. COLTON

Former President, Eastern States Mission.

WE read in the 16th Psalm the following:
 "Preserve me, O God: for in Thee do I put my trust."
 "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

Surely no thoughtful man or woman will deny that the troubled world to-day needs to be shown the path of life. I would like, if I may, to point to some of the teachings of the Church of Jesus Christ of Latter-day Saints which I think point the way to life.

Not long ago an eminent preacher spoke these words:

It was not irreligion that crucified the Christ, but bad religion. It is not irreligion that is now menacing Christianity, but bad religion. If Christ were to come to earth now and see the various sacramentalisms and creedalisms built up about His name, He would shake His head and say: "If this is Christianity, I am not a Christian." What we need is a kind of Christianity that will draw people together and not tear them apart.

I also believe that the world needs a Christianity that will, to begin with, teach us what is life and how we may reach the pathway to it. Without any thought of boasting and in humility, may I say that as far as my own study, which I hope has been careful and prayerful, is concerned, it has given me the firm faith that there is a Christianity in the world that will not tear us apart. If we live it and interpret it properly, it will bring us together.

I would like to tell you a few of the reasons for that belief. In the first place, let it be understood that we look to the Lord Jesus Christ as the source of life and to Him as our Guide unto the pathway of life. As He said:

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Of course, this was spoken in His prayer to His own Father in Heaven.

In a scripture given to the world this day, we read further:
 "For behold, this is My work and My glory—to bring to pass the immortality and eternal life of man."

So the purpose of life itself is explained to us quite fully in the word of God which we may read. We read in another scripture given to the world this day, though, I may say, a modern scripture only in the sense that it came forth to-day, as it was spoken centuries ago by a prophet:

"Adam fell that men might be and men are that they might have joy."

In the words I have quoted we have revealed to us the source of life, the Author of life, the purpose of the Creator with respect to life—to bring to pass the immortality and the eternal life of man. We learn that the purpose of life is that man may have joy, and the Psalmist voiced the words which I first read—"In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

Moreover, I think it would be well, perhaps, to call attention

to another thought given in scripture. We do not live our lives—or should not live them—selfishly; the Gospel of life is not narrow; it extends to all people who will accept and believe in its great blessings.

“For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach His word; yea, in wisdom; all that He seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.” So speaks the Prophet Alma in the Book of Mormon.

God is not in any sense of the word narrow in giving His blessings unto the children of men, but doth grant unto all nations of their “own nation and tongue to teach his word; yea, in wisdom; all that he seeth fit that they should have.”

The religion given to the world by Jesus Christ is perfectly able to point out, and does point out, to all mankind the path of life, and is not restricted in its application to any creed or to any group or groups of people, but the Lord extends His light and wisdom to every nation, to give unto them all that he seeth fit. That is tremendously broad and far reaching.

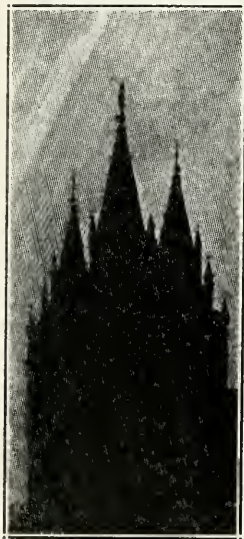
I ask you to note now, that the Saviour having given to us the source of life and having pointed out to us the purpose of life, His object in creating us, and having told us the way to find it, and that the way is as plain as the way that a compass will point out; then how can it be said that what we need is a kind of Christianity that will draw people together and not tear them apart? I say we have that Christianity as it has been revealed in this, our day. Our need is to fully accept it.

Now, just a word or two as to its application to individual or collective life. I think that even science itself agrees that no finer, better pathway to life and health has been pointed out than in a

modern scripture. If we would know how to care for these bodies of ours, God has pointed out the way in His Gospel. Doctors, not of our faith, are continually referring to the great law of health as believed in and practiced by the Latter-day Saints and as revealed and explained in detail in the 89th Section of the Doctrine and Covenants. I have never heard of anyone who charged his lack of health to following the word of God. The pathway to health has been pointed out clearly.

Are you seeking for intellectual happiness and joy? That, too, is pointed out in the word of God. Speaking to the Elders of His Church, He said:

Teach ye diligently and my grace shall attend you; that you may instruct more perfectly in theory, in principle, in doctrine, in the law of the Gospel; in all things that pertain unto the Kingdom of God that are expedient for you to understand; all things both in heaven and in earth, and under the



earth; things which have been; things which are; things which will shortly come to pass; things which are at home; things which are abroad; the wars and the complexities of the nations and the judgments which are on the land; and a knowledge of countries and kingdoms, that you may be prepared in all things when I shall send you again to magnify the calling whereto I have called you and the mission with which I have commissioned you.

Can you imagine anything broader—a way of life that could be more desirable if you are in search of intellectual happiness? All these things are to be taught. All these things are to be given unto the children of God who are seeking the way of life. “The glory of God is intelligence.”

Perhaps you are saying that the earth is afflicted with selfishness, with greed, and some have even pointed out that because of that, Christianity has failed or is failing. How unfair that is! Until it can be shown that the people have lived the laws of Christianity it has not failed. It can only be charged that Christianity has failed when people have tried and can say they have translated into their own lives the teachings of Christ and that their lives thereafter are not better—and no one has ever said that.

Would you go into the law of finance, the source of greed? Notice these words from the Book of Mormon:

Think of your brethren like unto yourselves and be familiar with all and free with your substance, that they may be rich like unto you; but before ye seek for riches, seek ye for the kingdom of God and after ye have gained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked and to feed the hungry and to liberate the captive and administer relief to the sick and the afflicted.

A few months ago in the city of York, Pennsylvania, I read those words. I had been discussing for a little while an article that appeared that morning in the local paper with respect to the great Security Plan inaugurated by the Church, and had tried to show that in the Church, before people were admonished to acquire wealth, they were given a great admonition to seek first the kingdom of God and His righteousness, and after that, if they sought wealth, that they would seek it for the purpose of doing good; then they would use that wealth in the manner outlined here. When I had finished a gentleman came up, he was a doctor in that locality, and asked me for a copy of the scripture that I had read. And he said, “I have been a student of economics all my life and I have never seen in the world or heard a better statement with reference to the proper use of riches. I did not believe it could be found.”

Yet it was given to the world in March, 1830, when the Book of Mormon was published by the Prophet Joseph Smith, who was then only in his twenty-fifth year.

The following statement was made by one who was a great teacher of Mormonism:

The spirit of Mormonism is one of industry. It cries out against an interpretation of scripture that makes labour a curse, and it proclaims work to be a brand of human happiness. While it trusts in God, the spirit of Mormonism never leans upon the Lord. Its heroism forbids leaving to Divinity that which can be done by humanity.

“Do the best you can and leave the rest to the Lord,” said one of the Mormon prophets. Idleness is an iniquity that the spirit of Mormonism spurns, whether it be gilded with gold or

(Continued on page 780)

THE WORLD'S NEW SPEED KING

STREAKING over the Bonneville Salt Flats at the highest speed ever attained on land, Captain G. E. T. Eyston, well-known British sportsman, set a new world's land speed record on Friday, November 19th, by averaging 311.42 miles per hour in his giant *Thunderbolt*. Captain Eyston bettered by ten miles per hour the record set on the Bonneville Flats two years ago by Sir Malcolm Campbell.



Captain Eyston

For the past two months, Captain Eyston has been in Salt Lake City and Utah, preparing for his record-breaking achievement. A few weeks previous, he had made two attempts that were unsuccessful, due to clutch trouble. He also found time to set up a series of other records in his *Speed of the Wind*, in which he made a 12 hour run at an average speed of 163.68 miles per hour. In setting these records, Captain Eyston eclipsed the marks made earlier in the year by Ab Jenkins, Latter-day Saint sportsman, who averaged 160.17 miles per hour in his *Mormon Meteor*. A friendly rivalry has developed during the past two years between Captain Eyston and Ab Jenkins, supplemented by Mr. John Cobb, another British racing driver. While Captain Eyston intends to bring his *Thunderbolt* to Utah again next year in an attempt to better his new record, his two rivals have announced that they will also have a try at the world's land speed record.

During President Grant's visit to Britain last summer, Captain Eyston and his wife were guests at a dinner in President Grant's honour, given by President and Sister Richard R. Lyman at the Royal Automobile Club in London. At that dinner, Captain Eyston announced that he would be leaving shortly for Utah with his racing cars.

The British driver spoke highly of the hospitality and kindness shown him during his recent stay in Utah. "Everybody has been very helpful and kind," he said.



The *Thunderbolt*

American Automobile Association officials in charge of Captain Eyston's run paid him a tribute after the run when they stated, "Never has any of us met a finer sportsman in the face of so many difficulties."

—PARRY D. SORENSEN

FIVE GENERATIONS OF MISSIONARIES

By Elder Brigham Young V

BRIGHAM YOUNG once said, "There is neither man nor woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life."

It was undoubtedly this forceful missionary spirit which impelled him to answer the call by Joseph Smith to go on a mission to the British Isles, even though he and his family were sick with malaria and practically destitute at the time. On September 14th, 1839, he raised himself from a sickbed and proceeded to the home of Heber C. Kimball, who had also received a call to go forth and declare the everlasting Gospel "over the great waters." As he had little clothing for so long

a journey, he took a quilt from the bed of one of his children to serve as an overcoat. Elder Kimball stated that Brigham Young was so sick, he was unable to get to the Mississippi River, a distance of thirty rods, without assistance. After getting to the Kimball home, he lay sick there for four days. Through faith in the Lord Jesus Christ he was finally able to continue on to England, arriving April 6th, 1840, in the company of Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, after a stormy passage of twenty-eight days.

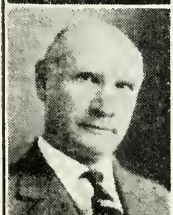
Fifth Descendant

Ninety years ago, on December 5th, 1847, Brigham Young became President of the Church. Within the past century, five generations of Brigham Youngs have come to Britain as missionaries of the restored Gospel. This article is written by Elder Brigham Young V, who for the past two years has been a travelling missionary in Britain.

At this time most of the Apostles were in England. Under date of April 14th, 1840, a council meeting was held in Preston at the house of Elder Willard Richards, who, on this occasion, was ordained to the apostleship by Brigham Young, at that time president of the Council of Twelve. There were present President Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Willard Richards. The following day, at a general conference of the British Mission, it was decided to publish a hymn book and edit a monthly periodical to be called *The Latter-day Saints' Millennial Star*, which is now the oldest publication in the Church.

The marvellous work done by these great men in bringing so many thousands to a knowledge of the Gospel, under inspiration and help from God, is a matter of history. On the 20th day of April, 1841, Brigham Young, accompanied by Heber C. Kimball, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Willard Richards, with a company of saints, left Liverpool for New York on the ship *Rochester*. Once again Christ's challenge of "Go ye therefore and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," had been answered. Brigham Young returned to America to shoulder the tremendous responsibility which fell on him a few years later at the martyrdom of the Prophet Joseph Smith.



Brigham Young must have taken for himself the advice he had given the people when he said they were all missionaries, because he called his oldest son, Brigham Young, Jr., to go on a mission to Britain to proclaim the Gospel truths. At the time Brigham Young, Jr., received the call, he was in the service of the United States, guarding the stage and the telegraph lines which had just been completed. He gave up his work and started for England. While passing through Washington, he was offered a commission on the staff of General George McClellan, then commanding the Army on the Potomac River and protecting the capital against the southern armies. He telegraphed his father for permission to accept. But the work for God was greater than that for man, and the reply came back, "Go straightway to England." He came as a humble missionary, preached, knocked on doors, distributed tracts, and brought many into the ranks of Christ. After fulfilling an honourable mission, he returned a few years later in the summer of 1864 as President of the European Mission, along with Elder Daniel H. Wells.

In a letter from Brigham Young Junior's oldest son, Brigham Young III, who recently turned 82 years of age and lives in Salt Lake City, he says he remembers the time when, as a little boy, he used to lead the first Brigham Young around the streets of Salt Lake City because his eyesight had grown dim. The third Brigham Young, who only a few months ago retired from the clerkship of Salt Lake City in order that he could write a book about the early history of the West, received a call like his father and grandfather to go on a mission to Britain. In 1878 he came first to London and then went to Norwich, bringing the same Gospel truths to the people as his fathers had brought to their fathers. In his letter he mentions that one of the notable events of his mission was the incident of meeting her Majesty Queen Victoria. He writes:

I was present, as close as I could get, to the cortege attending the departure of the Duke and Duchess of Connaught on their wedding tour. The quaint old town

of Windsor always had a fascination for me, and I was wandering along one of the crooked streets in the vicinity of the Castle when I noticed some people raising their hats to the occupant of a vehicle drawn by four white horses.

(Continued on page 781)

THURSDAY, DECEMBER 2, 1937

EDITORIAL

THE NEED OF RELIGION IN HUMAN LIVES.

Dr. Thomas C. Romney, Director of the Institute for religious Education at the Utah State Agricultural College in Logan, Utah, says that after his recent trip abroad, which took him into 13 different countries, he is convinced that the world's greatest need is a return to childlike faith in the living God and in the immortality of the soul. He says that as he travelled through the various countries of Europe he observed the woeful lack of faith in God and an absence of that confidence between individuals and between nations which is so essential to the peace of mankind and the brotherhood of the world. He says an acceptance of the teachings of Jesus and living in accordance with them would eliminate the existing race and sectional hatreds which to-day threaten the civilization of the world.

Slow has been the progress of religious ideas. Even before the time of Christ wise men emphasized the need of a recognition of the divine in the relationship of man to one another. Confucius, the great Chinese philosopher of the sixth century B.C., recognized the "Lord of the Universe" and attributed to Him a love for all creatures. He emphasized the equality of all mankind, irrespective of racial differences, and taught that if such an ideal were subscribed to, war would cease for ever.

It will be recalled, says Elder Romney, that when in France the "King of Heaven" was dethroned and replaced by the "Goddess of Reason," "the streets of Paris ran red with blood." Finally, in his desperation, the leader Robespierre declared that if there were no God, one would have to be created in the minds of the people in order to save them from mortal destruction.

And as it is with nations and with races, so it is with individuals who are left without divine faith. Man is then in danger of being dashed to pieces on the treacherous rocks of scepticism. Count Tolstoi, the great Russian saint, says, "There was a period in my life when everything seemed to be crumbling, the very foundations of my convictions were beginning to give

**The Need of
The Divine**

**Treacherous
Rocks of
Scepticism**

way and I felt myself going to pieces. There was no sustaining influence in my life, there was no God there."

At this juncture Tolstoi began to wonder how, in his early life, he had come to believe in a God in the first place, with the result that every time the idea God came into his mind such a feeling of happiness surged through his whole being that he could scarcely content himself. He concluded, therefore, that such an experience left no room to doubt the existence of a God.

Give to man faith in a Heavenly Father, faith in man's pre-existence, faith in a great hereafter where personality remains, faith in the purpose of a creation in which all things, past, present and future, are linked together by one divine and glorious purpose, then, frail and finite though man is, behold, there comes into his life a satisfying current of matchless hope and confidence. Under such conditions no man can be utterly lonely or feel that he is lost. The consciousness of co-operation with the great Creator will then be like the presence of a mighty kinsman, a fast and faithful and devoted friend.

Before this satisfying condition can be enjoyed, human beings must come to believe "That God is and that He is a rewarder of them that diligently seek him." (Hebrews 11: 6)

This fact can come into human hearts and lives with the certainty of scientific demonstration if men and women will follow the course prescribed for securing this inspiration and knowledge. Christ Himself said, "If any man will do his will, (the will of the Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17) Note that this promise is not made to a chosen few, but to all, for it says, *if any man* will do the will of the Father, he shall know.

The light and inspiration of the holy scriptures, the light and inspiration of the messages of the modern Prophet, Joseph Smith, indicate that man's sojourn upon the earth is to be a period of happiness and satisfaction, not a time of drudgery and degradation, of war and murder and bloodshed. The modern prophet says, "Men are that they might have joy." (2nd Nephi 2: 25)

The Gospel, the great need of the world of which Elder Romney speaks, was upon the earth, it was taken away from the earth, it has been restored in accordance with the ancient predictions of the prophets and here it is in fullness and glory in the Church of Jesus Christ of Latter-day Saints.

How may the honest inquirer know which is the Church of Jesus Christ? The scriptures specify the method to be used in such a demonstration: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit." (Matthew 7: 16, 17)

Faith and love: Faith in the Lord Jesus Christ, love thy neighbour as thy self—these are among the important elements in the Gospel of Jesus Christ. Where these are found bringing joy and happiness and satisfaction into human souls there is real religion. There is the Gospel of Jesus Christ.

—RICHARD R. LYMAN

FAITH IN GOD

By Elder Charles W. Penrose

THE first principle of revealed religion is Faith in God. True religion must begin with faith in the true God. Faith in false Gods, leads to false religions. Without faith there can be no religion in the soul of man. "Without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." (Hebrews 11: 6) In a general sense faith is the assurance in the soul of the existence of unseen things, that is, unseen by the natural eye. The principle of faith, or the power to believe, is planted in man by the gift of God.

Evidences of the existence of a Supreme Being are seen in vast profusion. They appeal to every rational mind. The order, beauty, and sublimity of the heavenly bodies, moving through space in silent majesty, each in its own orbit, balancing and counter-balancing each other without an error in time or revolution, all preserving their own identity and performing their own mission, proceeding thus through everlasting ages, are perennial witnesses of the existence, power, and glory of God. The earth itself, with its relations to other planets, its products, its seasons, its adaptation to the needs of the creatures that inhabit its surface or its atmosphere, joins in the grand chorus of the music of the spheres, "forever singing as they shine, the Hand that made us is Divine." Nature, however, while proclaiming the existence of Deity, does not disclose His personality or reveal His will. A knowledge of God can only come from God. Faith leads to that knowledge.

The greatest religious teacher among men was Jesus, the Nazarene. In His personality God was manifest in the flesh. He revealed Deity to humanity. He showed that God was in reality the Father of the spirits of men. He proclaimed that He was in the beginning with God; that He came forth from God, and would return to God, and that all mankind were His brethren, made in the image of God and part of His eternal family. This presents God as actually and literally "Our Father which art in heaven." It takes away the mystery with which false faiths have enveloped the Supreme Being, beclouding the minds of men, and making God utterly incomprehensible. Jesus taught that His Father and our Father is a Personal Being, man being in His likeness, Jesus Himself being in His express image. He taught also that He was sent into the world to save mankind, and bring them back to the Father's presence; that no man could come unto God but by Him. The true Christian religion, therefore, combines faith in Jesus Christ the Son, with faith in God the eternal Father. Christ further taught the existence of a divine spirit, proceeding from God, to enlighten the souls of men; that is, the Holy Ghost, by which the mind and will of God may be made known to man, and by which holy men chosen of God have been inspired in different ages to declare His word.

These three, the Father, the Son, and the Holy Ghost, form the eternal Godhead. They are not one person, as erroneously

declared by modern Christian churches, but are separate and distinct substances, though one in mind and power and dominion. Jesus of Nazareth, as the Son of God, was a personality as distinct from the personality of the Eternal Father as is that of any earthly son from his father. The Holy Spirit, though proceeding from both the Father and the Son, is not either of them, but has an identity of its own. It is true that Jesus said, "I and my Father are one" (John 10: 30), but He also said, "My Father is greater than I." (John 14: 28)

That the unity of the Godhead is not oneness in person is made very clear in the account of the baptism of Jesus Christ: The Son on that occasion coming up out of the waters of Jordan, the Holy Spirit descending upon Him in the form of a dove, and the voice of the Father from heaven proclaiming, "This is my beloved Son, in whom I am well pleased." (Matthew 3: 16-17) Jesus said, "I came forth from the Father, and am come into the world. Again I leave the world and go to the Father." (John 16: 28)



Charles W. Penrose

He also prayed to the Father, and in the prayer recorded by John, explained in unmistakable language what He meant when He declared, "I and my Father are one." After praying for His Apostles, He said, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me." (John 17: 20, 21). Concerning the Holy Spirit He said: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (Chapter 16: 7) Many more of the sayings of the Saviour

might be adduced, but these are sufficient to show the distinct personality of each of the three that form the Godhead, while they are in perfect unity of mind and purpose and action. If they are one substance, as taught in modern Christendom, then all who believe on them, in all ages, are to be made also one substance, thus losing their identity and becoming one vast, incomprehensible and inconceivable individuality.

The omnipresence of God has bewildered many minds which are unable, because of modern false teachings, to understand how God the Eternal Father can be a person after whose form and image man is created, and yet be present throughout His vast creations. But the explanation is simple in the light of truth. It is by His Holy Spirit, which permeates all things, and is the life and the light of all things, that Deity is everywhere present. It is the "inspiration of God which giveth the spirit of man understanding." To that degree it shines on every soul, but as the gift of the Holy Ghost it is a far greater and higher light. Then it is the abiding witness that bears

record of the Father and the Son; that "searcheth all things, yea the deep things of God."

Faith in God the Father and in Jesus Christ, the Son, and in the Holy Ghost is but the beginning of true religion. It is exhibited in works of obedience and is a principle of power. All human exertion springs from its exercise. In a higher sense it is a spiritual force. It was by faith, in this degree, that the wonderful works of the Prophets and Apostles and other holy men of old, were accomplished, as recorded in the Old and New Testaments, and in the sacred books of the Seers and Sages who were not of the Hebrew race. It was by this faith that the sick were healed, the blind received their sight, the lame were made to walk, the deaf to hear, the dumb to speak, the sting of the serpent and the virulence of poison were made harmless, divine dreams and heavenly visions were beheld, and the glories of eternity were unfolded to the Saints and servants of God in the early Christian Church. It was by faith that lepers were cleansed, water was turned into wine, multitudes were fed with a few loaves and fishes, the winds and the waves were stilled, and the dead were raised to life, when the Divine Master walketh on earth in the flesh. These marvels are called "miracles." They are deemed supernatural, but they were the natural results of the exercise of the spiritual force called faith. Indeed, it was by faith that the worlds were brought into material existence, order coming out of chaos, light springing forth from darkness, and life, in its various forms, being developed through the word of the Eternal God, in whom this principle of faith is manifest in its full and complete perfection.

The true religion contains the true faith. It is the one thing needful. It is the one way of salvation. To know the only living and true God and Jesus Christ, whom He hath sent, is to gain eternal life. (John 17: 3) Living faith is the starting point in the path to that knowledge. While good men and women have served God and sought after Him to the best of their ability, through the long night of darkness which has intervened from the days of divine revelation down to these latter days, they have not been able to find that "closer walk with God" and exercise that mighty faith enjoyed in ancient times and which is essential to the true religion. Thank God! that faith has been restored to earth, and through it divine communication is once more opened up, man may commune again with his Maker, and all the blessings obtained at any time thereby may now be received by the obedient sons and daughters of God.

THE GOSPEL APPLIED TO LIFE

(Concluded from page 772)

clad in poverty. "The idler shall not have a place in the Church," says the Book of Commandments.

It is the duty enjoining upon all, rich and poor alike, that there shall be no idleness or selfishness in the Church, but love un failing; that there shall be help for the widows and the orphans; that there shall be brotherly kindness and brotherly love upon every hand, and then when all this is accomplished, there will come into our lives a true perspective of life itself.

After all, one of the most glorious principles of the Mormon religion is the one that has been called eternal progress, or onwardness of life.

There is not such a thing as static in the life God has revealed. It is progress and growth and development and I now say, why shouldn't such a religion—why shouldn't such a Christianity draw people together; why shouldn't it appeal to people? It does. Every man and woman who understands it thrills with the very thought of the possibilities of life.

Incidentally, may I pause to say that among the finest advocates of the Gospel of Jesus Christ are the women. They feel a sense of duty. The lady missionaries in mission fields are among our best exponents of this Gospel of love and of service that I have been mentioning here to-day. Every woman recognizes in it the possibilities of the highest happiness of life—the home life, so dependent upon womanhood, is the finest part of the Gospel of Jesus Christ, the enduring unit of life. That relationship, when properly lived endures forever and around its hallowed precincts, or altars, cluster the finest memories, the highest hopes, the highest ambitions, and the truest ideals of life.

This being true there is a Christianity in the world to-day that points to the source of life and teaches in plainness its highest duties, there is a religion in the world that teaches the true life and how to obtain happiness. Mormonism does that. To obtain a fulness of joy hence and hereafter there must be a union of the body and the spirit as revealed in the Doctrine and Covenants. God has revealed the way of life. There is a Christianity that shows how to overcome selfishness, and to live a truly God-like life. I know that it has taught our people that.

It goes further and teaches the correct use of riches. It teaches the common brotherhood of man, and, in addition to that, it points the way to eternal glory and everlasting happiness in the presence of God. If such a religion as that is in the earth, we need look no further and ask for no more; and in humility, but with a sincerity born of deepest conviction, I bear you testimony that that Christianity, known by its nickname in the world as "Mormonism," is here.

FIVE GENERATIONS OF MISSIONARIES.

(Concluded from page 775)

As it came within my range I recognized Queen Victoria seated with her back to my side of the street. The reception accorded the Queen seemed altogether too tame, and, as she came immediately opposite me, I let out an Apache yell I had learned in Arizona.

The vehicle came to an immediate stop. The Queen rose slowly, turned round and faced me. As she did so I almost swept the side-walk with my high silk hat. A slow smile spread over her face, and I stood the recipient of a queenly bow.

I think I may claim to be the only Mormon missionary to whom Queen Victoria ever bowed personally.

As in the case of the other Brigham Youngs who preceded him, Brigham Young IV came to England in answer to a call given to him by the President of the Church in January, 1908. He laboured diligently under President Charles W. Penrose in several districts of the mission. He made many friends and

through his knowledge of the Gospel he brought many into the fold. Members of the Church in England to-day still remember him for the influence he had through living the religion laid down by Christ.

Two years ago, on the 29th of October, I stepped off the s.s. *Washington* at Plymouth and started the sixth mission of Brigham Youngs in the British Isles. I have travelled from Brighton and Portsmouth in the south to Belfast, Ireland, in the north, preaching and teaching what is to me the most wonderful gift in life. I have had many and varied experiences; I have learned much from the fine sturdy Britishers, much more than I could ever repay. I gave up a good Government job, left loved ones and a sacrificing father at home to come over here. You ask me why? Not just because the original Brigham Young said the Gospel is worth it, not just because Brigham Young, Jr., through studying and living it found it to be true, not only because my grandfather and father, who are now living, tell me that it is the right thing to do, but because through personal contact with it I have found something which makes life joyous and gives it a meaning. I know with every fibre of my being that through the knowledge of this, the true Gospel of Jesus Christ, if I so live it as it has been given to me, I will once more see and share the lovely associations with my mother, who has been called from this world since I have been on these British shores. And with my father and brother and sisters we shall live once more as one family, and greater than this, I will be back in the presence of my Maker. I hope and pray that if I am so blessed that I may some day have a son, he may have the opportunity and privilege of coming to these blessed shores, being the sixth Brigham Young to bear humbly his testimony that God lives and that Jesus Christ is His Son and that we are all the children of God with God's work to do.

BRISTOL DISTRICT CONFERENCE

President Hugh B. Brown was principal speaker at the evening session of Bristol District conference, on Sunday, November 28th, at Hannah More Hall, Bristol. Approximately 85 people were in attendance, 20 of whom were non-members. Other speakers were Elders Carl B. Bradshaw, William B. Hawkins and Ferrell K. Walker.

President Brown, Elders Paul V. Strelbel, A. Ferron Forsgren, and J. Glen Burdett, spoke at the after-

noon session. Speakers at the morning session were President Brown and Elders Louis C. Larsen, Gustaf L. Larson, Don R. Watkins, and Clarence A. Beckstrom. Supervising Elder Carl B. Bradshaw conducted all conference sessions.

Musical items were provided by Sisters Emily Bowen, Violet Smaile, Edith Bryant, Nora Dance, Minnie Soper, Lucy M. Battle, and Dorothy Burroughs, Miss Chrissie Mitchell, Brother Herbert S. Millard and Elder Forsgren.

LONDON DISTRICT CONFERENCE NOTICE

London District Conference sessions will convene in North London Chapel, 59 Clissold Road, N.16, on Sunday, December 5th, with Presidents Richard R. Lyman and Hugh

B. Brown as principal speakers.

Times of the meetings are 11 a.m., 2.30 p.m., and 6.30 p.m. It will be the last of the autumn conference series.

NEWS OF THE CHURCH IN THE WORLD

THE LIFE of Parley P. Pratt, first editor of the *Millennial Star* and Church stalwart in its early days is related in a recently published biography, *The Archer of Paradise*, written by Reva Stanley, a great grand-daughter. The book was published by the Caxton Printers, of Caldwell, Idaho. Elder Pratt was converted and baptized on September 1st, 1830, less than six months after the Church had been organized and was martyred in Arkansas in 1857. Besides founding the *Star* and serving as a missionary in Britain, Elder Pratt took

the restored Gospel to the islands of the Pacific and to South America.

COUNSELLORS to Sister Lucy Grant Cannon, recently appointed President of the Young Women's Mutual Improvement Association, will be Sisters Helen Spencer Williams and Verna Wright Goddard, who will be first and second counsellors respectively. Sister Clarissa A. Beesley, formerly second counsellor to Sister Ruth May Fox, will become executive secretary of the Y.W.M.I.A. Sister Beesley was another attendant at the British Mission Centennial last summer.

FROM THE MISSION FIELD

Transfers and Appointments—

Elder Ivan D. Voorhees was transferred from Leeds District to the Millennial Chorus on Monday, November 1st. On Monday, November 15th, Elders J. Glen Burdett and Mark P. Lyman were transferred from Liverpool District to London District and the Millennial Chorus, respectively. Elder Clifford W. Bagley was transferred from Nottingham to Manchester District on Tuesday, November 23rd.

Elder E. Max Phillips was transferred from Birmingham District and appointed supervising elder of Liverpool District on Monday, November 15th. Elder Max Garn Capener was appointed supervising elder of Sheffield District on Friday, November 26th.

Releases—

Elder Laurel T. Pugmire, who has laboured in Sheffield District and the Millennial Chorus, was honourably released on Friday, November 26th, to return to his home in St. Charles, Idaho.

Elder Ferrell K. Walker, who has laboured in Bristol, Birmingham, and Sheffield Districts, being supervising elder of the latter, was honourably released on Friday, November 26th, to return to his home in Delta, Utah.

Elder Carl B. Bradshaw, who has laboured in Scottish and Bristol Districts, being supervising elder of the latter, was honourably released on Monday, November 29th, to return to his home in Wellsville, Utah.

LONDON—An illustrated lecture was given to members and friends of St. Albans Branch on Thursday, November 11th, by Elder Blaine D. Parkinson. The programme also included a vocal trio by Sisters Elsie and Winifred Osborn and Constance L. Chipping; a vocal solo by Sister Elsie K. Osborn with violin accompaniment by Sister Gladys M. Osborn and Brother Ernest G. Osborn. Elder Max H. Duffin took charge of the meeting.

North London Branch M.I.A. sponsored a fancy dress ball on Saturday, November 13th, at the Branch recreation hall. Over seventy people were in attendance. Arrangements were under the direction of Brother Albert H. Willmott, Y.M.M.I.A. president, and Sister Helen E. M. Poole, Y.W.M.I.A. president.

At London District Union meeting, held Saturday, November 6th, in Southwest Branch Chapel, Sister Florence B. Mead was set apart as District Primary supervisor and Sister Gladys Sparks was set apart

as Beehive supervisor. Sister Amy Brown Lyman was principal speaker at the meeting, and President Richard R. Lyman spoke at a Priesthood meeting held prior to the Union meeting.

Gravesend Branch Presidency was reorganized on Sunday, November 14th, with Elder H. Hooper Mortensen as branch president and Brothers Ambrose R. Winch and Arthur Gear as first and second counsellors respectively, and Sister Adelaide S. A. Winch as branch clerk.

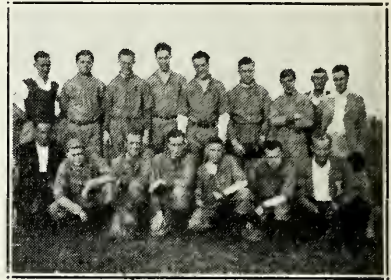
Gleaner Girls of Southwest Branch entertained members of the Catford Saints basketball team at a banquet on Monday evening, November 15th, at the Branch Chapel. The affair was in charge of Sister Agnes P. Wallace, Gleaner president, Sister Joan Davies and Miss Marjorie Lewis. Brother Reginald Brown was toastmaster for the evening and a response in behalf of the team was made by Elder S. Bruce Hanks.

Elizabeth Suzan Kathleen Price was baptized by Elder Owen P. Gladwell and confirmed by Elder Christian J. Draayer, and Veronica Allwyse Osbourne was baptized by Elder John F. Kimball and confirmed by Elder Julius A. Leetham, at a baptismal service held at South London Branch Chapel on Monday, November 15th.

Luton Branch Primary sponsored a social on Wednesday, November 4th. After a programme given by the children, games were enjoyed by members and friends present.

HULL—At a baptismal service, conducted by Elder Daniel Garn Heaton, at Hull Chapel, on Saturday, November 6th, the following were baptized and confirmed: Rose Turl, baptized and confirmed by Elder Bryant H. Croft; Margie Allison, baptized by Elder Croft and

confirmed by President Hugh B. Brown; and Rosaline Ada Yull, baptized by Supervising Elder Leonard L. Moffatt and confirmed by President Brown.



Pictured above is the Hull M Men baseball team, recent winners of the Hull Amateur Championship. They are, left to right, standing, Walter Williamson, Reginald Williams, Elders Joseph S. Wood, Bryant H. Croft, and Charles W. Hailes, Don Dixon, Douglas Collingwood, Brother George Walker, and Fred Wood; kneeling, Brother Walter Yull, Ken Marshall, Gearyle James, Cherry Burton, Bill Wilson, Bill Dixon, and Elder Daniel Garn Heaton.

Hull Branch Y.W.M.I.A. was reorganized on Sunday, November 14th, with Lady Missionary Elvera Campbell, president, and Sister Gwen Leadley and Miss Margery Mason, counsellors. The M.I.A. sponsored a backwards party on Wednesday, November 17th.

LIVERPOOL—Preston Branch sponsored a concert on Thursday, November 18th, under the direction of Brother Harry Gregson and his Hilly Billy Orchestra. Other numbers on the programme were given by the Shaw Sisters and Wee Elsie Cookman, accompanied by Sister Irene Winn.

DEATHS

JOHNSON—Mrs. Maria Johnson, mother of Sister Edith A. Johnson, of Sheffield Branch, passed away Tuesday, November 16th. Funeral services were conducted by Branch President Harry V. Bailey and Elder Bryant H. Croft dedicated the grave.

OLSEN—Sister Gertrude Coates Olsen, of Hull Branch, passed away on Monday, November 8th. Supervising Elder Leonard L. Moffett conducted the funeral services on Thursday, November 11th, and Elder Charles W. Hailes dedicated the grave.

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillan Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

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BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

7/6

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